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# THE THEOSOPHICAL MOVEMENT

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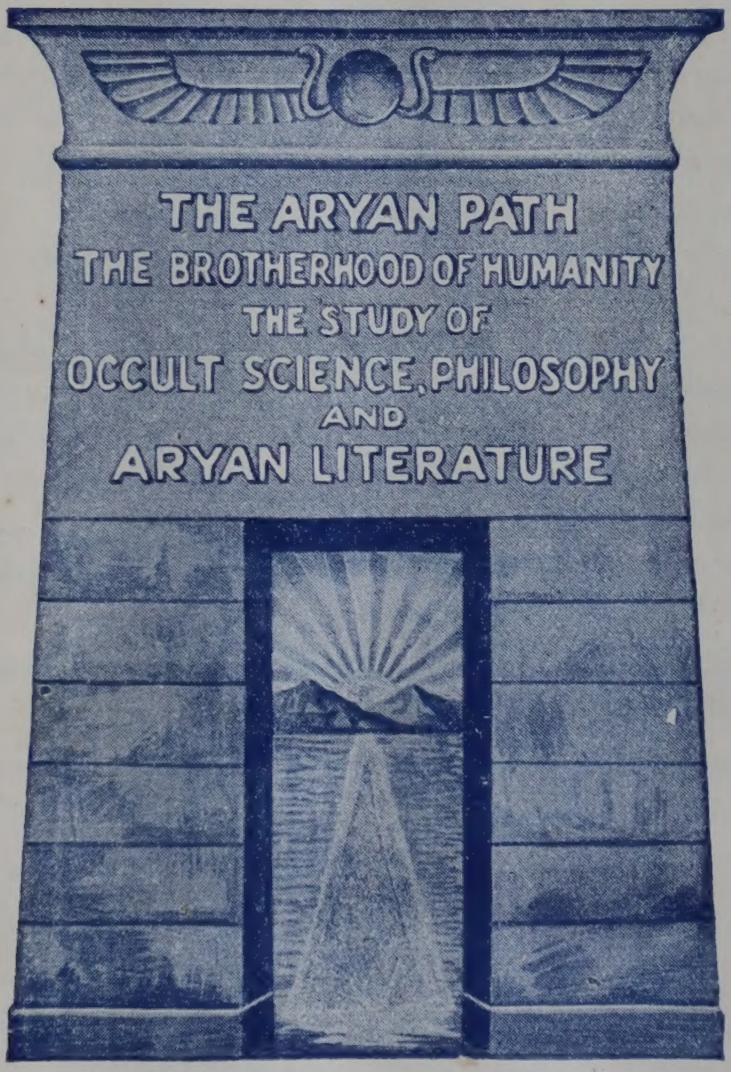


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The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being.—H. P. B.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः । *There Is No Religion Higher than Truth*

BOMBAY, 17th November 1943. VOL. XIV. No. 1.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1943. VOL. XIV. No. 1

## OUR FOURTEENTH VOLUME

With this issue we commence a new Volume to continue the old, old work of repeating the immortal truths of Theosophy, which is neither Eastern nor Western but universal. Its appeal is to the soul, the real Man, confined in a personality with its separative traits of sex, race and colour and its divisive communal, religious and national feelings which are transient and ever-changing. Once W. Q. Judge wrote some words which we would like all our readers to ponder over in their application to this magazine. In *The Path* for June 1892 under the caption "Misunderstood Editorial" he wrote :—

> The editorial in April *Path** has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine ; indeed, if Theosophists patronized the *Path* more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given ? And the reply is that it is not pleasant to take so much trouble ; besides, the modern method is not the same ; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

* [Reprinted in THE THEOSOPHICAL MOVEMENT Vol.XI, for October 1941, pp. 187-8, entitled "Seven Steps Forward."—EDS.]

Our task is ever to repeat "Thus have I heard." That repetition may be direct — reprinting articles of H.P.B., W.Q.J. or R.C. ; or it may be indirect—rewriting their teachings of Theosophy or reprinting such indirect writing from our senior contemporary *Theosophy* of Los Angeles, etc. Thus, we are commencing a series of valuable reprints in this issue—Mr. Judge's answers which appeared in *The Theosophical Forum* ( 1889-1896 ). From the very beginning of this magazine we have reprinted many valuable articles and that also we will continue to do.

THE THEOSOPHICAL MOVEMENT especially emphasises the application aspect of our grand teachings. Patient dwelling on philosophical ideas, on truths of metaphysics and of occultism, frees the mind from the petty and the personal, the narrow and the sectarian. But those abstract ideas and truths cannot be comprehended unless a sincere effort is made to elevate the personal man by a scientific and sustained application of Theosophical ethics. Non-principled and undisciplined lives are led by most men and women of the so-called civilised world ; they live by emotional impulses and are greatly concerned with the inclinations of the senses. The influence they generate is massive and often the Theosophical practitioner is dragged away from his path by its pressure. The glamour of this influence is many-sided and we have to learn what is implicit in these words of H.P.B.'s :—

> The Astral Light is the great Deceiver of man's limited senses, unless Knowledge through Paramartha-satya comes to the rescue.

Not only is application of Theosophical morality necessary for freeing us from the thirsts and

the pangs of the personal; it is also necessary for right promulgation. The desire to serve their fellows is natural to most men; but without a knowledge of Theosophy people serve wrongly. Correspondentially, students of Theosophy trying to serve humanity according to the principles of our philosophy act wrongly because their understanding of our teachings is not ensouled by experience born of right practice. This magazine tries to present facts and ideas of value to the eager and earnest practitioner, with the double object of keeping him on the path of liberation from the carnal, and on the path of renunciation on which self is sacrificed in the service of others. On the Path of Universal Brotherhood on which every Theosophical student aspires to make progress, it becomes his duty to learn so that he may apply, and to apply so that he may serve, and to serve so that he may realise that Humanity is one and indivisible.

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# EGYPT AND INDIA

Shri S. N. Chakravarti makes some very interesting points in his study of "The Origin of Civilization in Egypt" in the *Journal of the University of Bombay* for July. When H. P. B. wrote *The Secret Doctrine* the "Cyclic Law of Race-Evolution" was most unwelcome to scientists. It threatened their theories of a universal stone-age and a continuous ascent of man from animalism. Modern historians, Mr. Chakravarti mentions, recognise periods of decline between the Old, the Middle and the New periods of Egyptian dynastic history. Even in the predynastic period the same law of rise and decline is seen at work. Pottery vessels reached their highest perfection of technique in one of the intermediate prehistoric cultures, the Badarian; though decorative design was later carried further. At a later period still,

> streaks of parallel lines, rough comma-shaped daubs of colour, rough signs like the star, and very coarse figures of animals, namely, crocodiles, scorpions and serpents, appear instead of the stylized representations of plants, animals and ships.

But the influence of Christian predecessors, unconsciously biased by their inherited Mosaic chronology, is still strong upon modern scholars. It is said here to be more or less agreed that the first of Egypt's dynasties, headed by Meno, preceded traditionally by the gods and the "Servants of Horus," arose about 3400 B.C. Shri Chakravarti admits that all Egyptian dates prior to 1580 B.C. are no better than guesswork and useful only to indicate the relative chronological position of the periods. And yet it is proposed to compress the whole predynastic period with its successive cultures into about a thousand years! Those years must have been filled with more feverish activity than any millennium before or since! For to them we are asked to assign the domestication of cattle, the development of spinning and weaving, the fabrication of pottery, of tools of stone and copper, and of ornaments. Also the devising of a lunar and later of a solar calendar and apparently the development of writing, for seals are extant from the reign of the second dynastic ruler.

The Pyramid builders are conceded to have lived "before 2776 B.C." Before, indeed! *The Secret Doctrine* tells us that the first Pyramids were built under direct supervision of Divine Teachers more than 31,000 years ago. And H.P.B. suggests a far greater antiquity for the Egyptian solar calendar than 4236 B.C., which Mr. Chakravarti assigns to it.

An interesting aspect of Mr. Chakravarti's study concerns Egypt's relation to India, ethnological and cultural. He remarks that the Badarians "have some affinity to the negroid type but bear the closest resemblance to the Dravidians of South India or the Veddahs of Ceylon." But he is unwilling to concede an Asiatic source of their culture, though recognising the later Gerzean and Semainean cultures as Asiatic. But consider the evidence for the derivation of Egyptian culture from India. The Egyptians, Mr. Chakravarti mentions, had a lunar calendar, as the Hindus do to this day, before the former devised the solar calendar to fit the annual rise of the Nile. The writing of Ethiopia or Abyssinia in Upper Egypt shows no resemblance to Phœnician characters and is written from left to right like Sanskrit and the Indo-Aryan languages. All Semitic writings are from right to left. The order of succession of the Ethiopian kings was from the ruler to his sister's son, like the inheritance custom persisting to thisd ay in Malabar. H. P. B. is explicit on the point that

> Egypt owes her civilization, commonwealth and arts, especially the art of building, to pre-Vedic India....The earliest form of Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs all bespeak an Indian origin....The Egyptians brought their Zodiac from Southern India and Lanka.

# HEART DISEASE OF SOUL LIFE

One way of ascertaining the strength of the Kama-principle in us, of our desires and wants, is to seek the answer to a question we should put to ourselves. How many things would we desire to possess in the hour of death ? What is to be the soul's weightage of desires and fancies, of longings and thoughts when the corpus has been taken away by Karma ? Having the knowledge of our Philosophy on the subjects of the human constitution and our post-mortem states, we are soon able to determine which of our desires are high aspirations, which are longings for ephemeral objects and what are passing fancies.

In seeking the answer to this enquiry we shall also be clarifying our thoughts about the true nature of the Devachanee, his powers and limitations—what he can dream about and what he cannot dwell upon, nor contact, having entered into that state. More, soon must take place within us, if our enquiry is seriously pursued, a revaluation of objects surrounding us (*my* things) and of the ideas we hold (*my* views).

Two giant forces dwell in and encompass man ; not only is the visible world dominated by the centrifugal and the centripetal forces, but also the world of morals as of mind. Gravitation keeps man attached to earth and he has not learnt the art of Levitation.

Man's mind is encaged by sense-force. So long as he does not use that mind's beak to break the wires, come out of the cage and looking heavenward unfold his wings and rise in the azure empyrean so long will he remain a prisoner in the small cage-world.

Man's heart is so thickly covered over with personal affections, personal devotions, personal sympathies, desire for personal life and personal immortality that its each throb produces a personal aversion, personal selfishness, personal antipathies, desire for death of the mere body and desire for its rebirth. He may not know of this but it does happen.

This condition of the heart affects the mind ; people sometimes ask, " Why is it that though I want to be free from sense-life and though I know with my mind that I should overcome sense-longings and make an effort to escape from the cage, I do not succeed ? " The answer is that though the mind has seen the abject futility of gravitating to sense-objects and though its intelligence has glimpsed that the azure heights are there, calling it, calling it, the questioner has not seen the lure of the sick heart, has not understood the meaning of its palpitations. Ordinarily in physical life we distinguish between a regularly throbbing heart and the irregular beats of the palpitating heart. These have correspondences in the higher life. Thousands of men and women see the lure of the evil in sense-life, but they have to see further and take note of the lure of the personal life, on which and for which the senses and the organs thrive. The virtuous man, the chaste woman lives a personal life and so the mind gravitates to earth, cannot rise to divine altitudes.

Death is a great demolisher of personal life. But even death fails to free us from its lure ; the Devachanee is still a person, and so results his fall once again into a body of flesh and blood. He gravitates to earth, falling from Devachan, and the lure of the palpitating heart continues.

There is another kind of death which does not take us to Devachan whence we must return to earth. It is the death of the personal life—the rebirth into soul-life. Our original question should be posited afresh :—" How many things should we possess to die that death and to be born again ? Not a single sense-object is necessary. But several mind-objects, *i. e.* ideas, are. Something more : those ideas must be assimilated so that they bring us the capacity of revaluing objects, events, peoples—individuals as well as nations—and their ways.

Loosening the mind from sense-objects because of a clear perception that one must get away from the lure of the palpitating-heart, *i.e.*, personal life, implies that the force of levitation and its spiritual source are felt by us within our consciousness. The Second Birth, *i. e.*, birth into soul-life, begins with the opening of the eye of

the Soul; this awakening recognised by the embodied man enables him to persist in applying to objects of sense, to events and peoples, new values, which the ordinary world cannot do, nor can it understand that others can, or even should.

The ways of the Christ are not understood by the Devil; nay—the Devil cannot perceive how in the name of Heaven (yes, in the name of Heaven, the Devil doth exclaim!) Christ can be right! And so the Personal man under the lure of the sick heart. He says, "How is it possible to give up sense-life and still be alive? In the name of common-sense and of all the achievements of science, what *does* it mean not to feel personal affection and still to love? Not to hate the nation's enemy and yet to be patriotic?" And so on and so forth.

The phenomenon of the death of the body has a lesson which all do see but how many make application of what they see? Most mortals perceive that man takes the journey after death all alone—*sans* money, *sans* friends, *sans* everything and everybody save his feelings and thoughts, his aspirations and ideas. Most mortals can see that there must be recompense for life's doings, somehow, somewhere. Thoughtful mortals can learn that man's longings for separative life meet with frustration at the second-death in Kama-loka, his hopes for corporate life with fulfilment in Devachan. And yet men and women live, love, labour, as if death were never going to come. They dread death and rejoice at birth—the apotheosis of the lure of the sick heart! Are students of Theosophy free from this?

It is not difficult to overcome sensuous desires, for their evil power is seen. It is very difficult to kill the personal affections and hopes, for without these life seems barren—nothing to look forward to! To give up the joys of personal living—for what? "Who ever saw the Bliss of the Spirit?" asks the man in the street. "Maybe a Christ, a Buddha, a Krishna! But I with my puny mind, my loving heart, my petty sins of a small man? Let me be." Let him be. But what about you, the student of Theosophy?

For the student of Theosophy meditation on sickness, decay, death is recommended. It profits him. He must begin to let go of worldly objects to which his mind is attached; then he must turn his attention to such thoughts as bind him to the feelings of sense-enjoyments; further, he must handle such attachments and aversions as glue his mind to the world of fading flowers, of caterpillars turning butterflies. Who can know if not he that this is no life for the Soul; that living thus is merely to mark time—birth-death, birth-death, birth-death? He has to learn the mystery of mortality—the personal life—and attempt to escape the lure of his sick heart by visioning and acting out the psycho-spiritual phenomenon of Second Birth. If not, he will fall into the hell of intellectual dishonesty.

Let him weaken his sense of possession, his phantasy which feeds the disposition to be personal. Let him be reborn into Life which has no craving for life and which learns to manifest beneficence in all places wherever goes the one newly born. And in the process of time his world will widen and his beneficence manifest everywhere through the Eternities.

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# SEANCE-ROOM VISITANTS

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the reappearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in séance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."—*H.P.B.*

# THE ULTIMATE TASK

[Reprinted from *Theosophy*, Vol. XXX, p. 97, January 1942.—Eds.]

Every event passes slowly from the potential through the conditional to the inevitable. Long before it becomes physically manifest it has become unavoidable. The crisis of this nation, as of the world, lay in seed in ages incredible to modern short-sighted humanity; some months or some years ago, the latitude of choice was absorbed into the forces already set in motion. Karma must now run its course. Within narrow limits, the individual may "guide and direct some of the minor currents" of the visible scene, but his real choices can now only be spiritual, not physical.

No studious Theosophist who has learned for himself the reliability of his Teachers can have been taken very much by surprise, either recently or during past years. Prophecies and prophetic hints from H. P. Blavatsky and William Q. Judge abounded during the last quarter of last century, the time of ostensible "peace and good-will to man." There is no need to advert to them in detail; true students know them.

Nor is there any need to point out to Theosophists that, whatever the latest series of manœuvres leading to the cataclysm, its direct spiritual causes have been five thousand years of perversions of religion on the one hand, and the deadly evangel of materialism on the other. Hæckel, not Hitler, is the true betrayer of the German soul; the corruption of the Japanese spirit was not from present chiefs, but from Western imperialism and commercialism, which progressively polluted it during the past decades.

The "muddy torrents of Kama Loka," with which the "astral light" has been cumulatively charged by collective human wickedness for many millenniums past, have burst full upon our boasted "Western Civilization" and "Western Progress," of whose institutions in their present form little indeed will survive.

Theosophists of America are not only Theosophists, but Americans, sharers of the Karma of their race. Regardless of personal desires, they will be involved, voluntarily or involuntarily, in some phase of the immediate task that has been undertaken by the United States; they may voluntarily take part in the ultimate task, to solve the problems which have led to the present condition, and which cannot be solved by war. The immediate task will be guided by personal Karma and the constituted authorities of the land.

The nation will not fall; its time is not yet. The real perils lie within and beyond. Under the good-natured, careless mask of the American has slept the terrible warrior of our Atlantean days; the world is about to see his countenance. Let us beware, lest in a later and calmer day we find ourselves heirs to a mirror, individually and collectively, that shall become a thing of horror to look upon.

If the ultimate task is to be accomplished, if the world is to avoid a return to the sordid helplessness of the Dark Ages, then the work of the Movement must proceed, whatever the difficulties, with increased and redoubled energy and loyalty; else indeed the foundations of civilization will be swept away with the doomed superstructure.

Excuses for staying from meetings, for failure to study, for "slacking off" from personal sacrifice in the application of Theosophical principles, have always been easy to find. They will be still more easily found during the future, which will be a time of shifting and sorting such as the Movement has never yet undergone. Let him who allows the "roar of the world's illusion" to draw him from spiritual duty beware, lest that illusion be his portion of evolution henceforth.

Pending the passing of the immediate storm, there will be many a task of help and construction, of protection and mercy, that may be performed above and beyond duties prescribed by the nation; and in these Theosophists will not be alone. Nor will they be as alone—not nearly as alone as they may think—in understanding of the wider and ultimate issues. Let us hold the road with unbreakable determination, and the end will see many other companions who have not yet joined hands with us. But should the path be deserted, the work broken, who knows what ages must elapse before any light, save that of recurrent false dawns, shall be seen again? Let every man remain at his spiritual post, lest darkness fall.

# ANSWERS BY W. Q. JUDGE

[In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. We propose to reprint answers on the subject of "Theosophy and the Masters" in this issue.—EDS.]

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H. P. B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, "What is the criterion of Theosophy?" is that it is found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H. P. B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it makes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

(*December 1895, p. 113*)

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What is the real meaning of that phrase so often seen in Theosophical papers, "the great orphan Humanity"?

This phrase has a deep significance for me. An orphan may also be one who had no parents, as the state of orphanage is that of being without father or mother. If we imagine a child appearing on the earth without a parent, we would have to call it an orphan. Humanity is the "great orphan" because it is without parents in the sense that it has produced itself and hence from itself has to produce the guidance it needs. And as it wanders in the dark valley of the shadow of death, it is more in need of help and counsel than the mere body of a child which is the ordinary orphan. The soul is parentless, existing of itself from all eternity, and, considered as soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earthly life, it stands every day and hour in need of protection as well as guidance.

If the idea of a loving parent be applied to the notion that a definite God has produced mankind, then we find that this supposed parent has at the same time invented the most diversified and ingenious series of bedevilments and torments to beguile, hurt, harass, and finally destroy the child. For if a certain one God is the maker or parent of man, then He also is the one who made nature. Nature is cruel, cold, and implacable. It stops for no man, it never relents, it destroys without mercy. When inhabitants of earth multiply, Nature manages to destroy millions of people in a night or two, as has now and then

happened in China; the very elect of the earth are swept off the earth in a moment; slowly and painfully the infant races creep up the ladder of time, leaving as they go vast heaps of slain at the foot. The whole of life presents, indeed, to man more frowns than smiles. It is this fact that has made so many, who are told of a loving father and at the same time of an illogical scheme of salvation, revolt altogether from the idea of any meaning to life but despair.

I cannot see how the phrase "great orphan" carries with it the notion of being without guide or helper. The orphan is everywhere; but among the units composing it are some who have risen through trial to the state where they can help the lower ones. Orphans themselves, they live to benefit mankind of which they are a part. They are the head of the body of which the lower members are the less developed units or atoms. Enthusiasm for the "orphan" is that which will lead to devotion and sacrifice; and that enthusiasm must be developed not only in the Theosophist, but in all the men of earth. Having it they will help all on their own plane, and each stratum of men rising in development will help all below until all belonging to the globe have risen to the perfect height. Then they can proceed to other spots in cosmos where are also wandering vast masses of souls also units in the "orphan," who require and can then receive the same help that we had extended to us. If this is not the destiny of man during the time when all things are manifesting, then the remarks of Spencer to the effect that altruism is useless because when universal there is no one to benefit, must be accepted. However, the phrase in the question is one of those rhetorical ones that must not be read in its strict letter and ordinary meaning. (*April 1894, p.2*)

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If India is the birthplace of the Theosophical philosophy, and if the Hindûs have more natural capacities for occult knowledge than we, should we not accept those of them who come here and offer themselves as our teachers rather than waste time at Branch meetings in discussing questions concerning which we really know but little?

Doubtless India is now the most ancient storehouse of Aryan philosophy which may be called theosophical—but no one is able to say that it is the birthplace. Egypt with its tremendous civilization, its philosophy and magic, is silent, and there is no one to put forward its claim. Beyond question also, the Hindûs of today have more metaphysical acumen than we have. But the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindû of today is a talker, a hair-splitter, and when he has not been altered by contact with Western culture he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers but not as our Magisters. But those Hindûs who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. What little yoga they do teach is to be read at large in our books and translations.

The craze for present-day India is an eminently foolish one. If one will calmly examine the facts he will find the nation as a whole superstitious to the last degree; the few theosophists and Englishised ones being but as a drop in the ocean. It is not a united nation and cannot itself help the West. For centuries it has helped no one outside itself. As a whole—there are grand exceptions—the Brahmans keep up the superstition and proud isolation. We have the words of Master K. H.—an Indian—that India is spiritually degraded. Fakirs and wonder-workers and hypnotisers do not prove spirituality. It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East.

And the questioner speaking only of India seems to forget great Tibet and all Buddhist countries. What of those? What of their ignorance and superstition? Is India to be talked of alone, and all these others left out? It is time to call a halt, and for theosophists to broaden their conception of what and where the East is, and to stop talking as if the sun in the morning shone only on India. (*June 1895, p. 18*)

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**In what respect does a Master differ from an Adept, an Initiate, or a Mâhâtmâ ? These terms seem to be used rather loosely and as if interchangeable ; strictly speaking, how would they rank, and what qualifications and powers are the adjunct of one who has earned the name Master ?**

It is not possible to clear up these difficulties of language. They are all—except *Mâhâtmâ*—interchangeable. That term of course stands alone, but when it is put into English as "Great Soul," then those two words begin the confusion again, because *Soul* is not definite. A Master is an Adept and a Adept is a Master, and both are Initiates. For my part I see no way of settling the question, and personally I do not want it settled yet ; I want no strict limitations in terms until the English language has become scientific.

(*August 1895, p. 58*)

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**If Masters really exist, why do they not make themselves known to earnest seekers after truth, and especially to such as are working for the good of mankind ? And why do they not effectuate peace on earth and right education of the young ?**

This question has been very frequently answered, and even by the Masters themselves. As to the last part, they said in the *Occult World* that if it were possible to alter the state of things and to make a peaceful earth and a right humanity without following the law of evolution, they would willingly do it, but mankind can only be altered step by step. They have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. In the *Path* this subject was discussed in its other bearings. Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without doubt or cavil. (*September 1893, p. 1*)

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**What evidence is there of the existence of any such exalted beings as the Masters or Mahatmas ?**

Evidence is of several different kinds, and the inquirer should not confine himself to one single department of evidence or testimony. I assume that in using the word "evidence" the questioner means to include testimony as well. There is testimony of very extensive nature to the existence of Masters or Mahatmas in history and tradition, and these two again divide themselves into many sorts. There is profane as well as religious history, tradition depending on recollection solely, and also tradition which has been turned into an historical account of tradition. In religious history and tradition there are many accounts of such beings, reaching from the earliest known religious book down to the very latest date. And in the history of nations, aside from religion, there are numerous accounts of Adepts, magicians, Masters, and others of like character. In almost every country on the globe the traditions of the people are full of statements of the existence and powers and appearances of master minds, magicians, great men, who knew the secrets of nature. United States history of course is very young and need not be called upon for an answer, but the history of Europe as well as its traditions confirms the statements I have made. Going to Asia we have an immense mass of tradition and history telling the same story, while China and all her dependencies relate similar tales of such beings. In the East everywhere there is a universal belief that they exist, have existed, and will appear again. All this cannot be set aside as folly or useless or insufficient unless one determines to believe nothing but what he himself has seen. If that position be assumed, then no one living today can say that they know or believe that the historical characters of the past, known to every nation, had any existence. Turning now to later testimony, we have that of H. P. B., A. P. Sinnett, H. S. Olcott, Mrs. Besant, hundreds of Hindus, many Europeans, some Americans, all telling the same story that they know that the Adepts, Masters, Mahatmas exist and have communicated with or to them. The fact that the inquirer may not have communicated with the Adepts does not dispose of them, nor does it invalidate the testimony of other persons.

Turning from this department of proof we

have that which depends upon argument, illustration, deduction. Here everything is as strongly in favour of the existence of the exalted beings spoken of as in the other department; for evolution demands that such beings shall exist. To this conclusion even such a doubter as Prof. Huxley has come, and in his last essays declares for the existence of beings of superior intelligence who are as much beyond us as we are beyond the black beetle, and this is more than any Theosophist has ever yet said for the Adepts. If the questioner proceeds along these lines he will come to the same conclusion as many another inquirer has come to. (*August 1893, p. 4*)

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When great teachers like St. Paul, St. John, Socrates and others incarnate, do they commence with the degree of development with which they closed the preceding incarnation? If so, why are there so few great souls in the world teaching and living the proper life?

Let us take the last part of your question first, and ask you how do you know there are "so few great souls in the world"? It would not be right to judge all other men by yourself nor by a limited number of persons you may have known, hence it is likely you do not so judge, but have merely assumed that there are very few souls in the world like unto those you mention. Such an assumption does not seem to be a correct one. There very probably are among us now many great souls of the past. Nothing in philosophy or the doctrine of reincarnation is against such a view. We being actors on the present stage are not able to judge whether some others of whom we know are great men or not, who may be regarded by posterity as great personages like to St. Paul and your other examples. It is more than likely St. Paul was not highly regarded in his time; now, in the distance, he shines out. Certainly we know that Socrates had such poor regard from his contemporaries as to be poisoned because he was thought not to be a good man: now we, so far off, look at him differently. In the same way will it be respecting our own present times after the lapse of centuries.

As to where any Ego will begin in any life is determined by karma and the needs of development. The whole front, or mass, of our nature is so enormous that one life or one sort of development is only a small part of it: there is no possibility of at once exhibiting it all. So the former life of St. Paul may be now certainly hidden for future use while he is undergoing another necessary development which had formerly been neglected. If we look at his life we find he was a persecutor once. That was not at all atoned for by his subsequent conduct—unless of course you admit vicarious salvation—which I do not. He must atone for all that hurt done to others, and his reincarnation in some obscure place and body for several lives would quite accord with the needs of the case. So you can reason out the whole matter, recollecting that karma goes by cause and effect, and that the whole vast nature of man must be considered, and that you and I do not know the whole nature of those people you refer to. Hence we must conclude that the present age and the karma of past ages do not coïncide in such a way as to produce many living before us. And if we ask what is the use, we must conclude that in such a selfish, superficial time as this they would be useless and out of place. (*January 1896, p. 133*)

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*The Key to Theosophy* p. 306 [p. 256, Bombay Edition] speaking of the attempt made by Masters during the last quarter of every century to help on the spiritual progress of humanity says; "Some one or more persons have appeared in the world as their Agents, and a greater or less amount of Occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, so far as our detailed historical records extend." Have these movements ever been so traced out, century by century, and if so, can the *Forum* give such as have been tabulated?

No one, to my knowledge, has so far taken the trouble to tabulate these movements. One was in Anton Mesmer's time. He founded a Society of Harmony with objects like ours. In Europe there were Theosophical Societies. In Dr. Buck's library I have read an old book of about two hundred years ago, called *Transactions of the Theosophical Society*. Without doubt very careful research would give a complete record all through the centuries even to the time of Ammonius Saccas. The name adopted, however, would not necessarily be "Theosophical" in each

case. In Germany there were many attempts and the Baron Leibetsdorf and Count St. Martin were engaged in one of those. Although the Encyclopædias call Cagliostro an impostor, he was engaged in such an attempt and was no impostor. Count St. Germain is another of the messengers.

(*July 1892, p. 12*)

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In what way and through whom have the special efforts been made by the Masters the last quarter of each century to bring about the results now attempted through the T. S.?

On the belief held by so many that the Masters have acted through the T. S. and have done so before in other centuries, many names might be mentioned as possibly those who at other times have been made or induced to act to the same end. Jacob Bœhme seems to be one. He was acted on thus and wrote much in the same line, though with a Christian and anthropomorphic tendency and bias. He was followed by many, and to this day has influence through his books. He was very ignorant as the world goes, but showed great interior learning. He was a poor shoemaker. He was once interviewed by a total stranger who told him he was destined to wield such an influence, and never saw the person again. Count St. Martin in France was another, and Count St. Germain, both having, as would appear from their writings, a knowledge of the source of their inspiration absent from Bœhme. St. Martin was learned and had much correspondence with other lands on these very matters, but of course not so specific in detail. Cagliostro was another, and from all the records left of him, much of which was used by the novelist Dumas, he was an active agent of similar influences and spoke the same words and dealt in similar matters. He was not a charlatan, but was a man of great power. At the same time was Swedenborg, who was an unconscious instrument, but one who wielded a very great influence in all directions even down to the present day. His theories were all in advance of the time.

As to the manner of setting the work going, it differs with each place and time, and according to the time assumes a different phase. Bœhme, for instance, was moved from within, and Swedenborg the same, for if an Adept has the powers credited to him it is easy for him to inject the right thought and aspiration at the right time to bring on the desired effect. In the case of H. P. Blavatsky we have one who evidently was fully aware of the work and who and what was at work. Hence her greater and wider power. This was exactly in accordance with the times she lived in, for now thought and religion are free; and hence, as she said, the time was come to make it more plain and definite. Doubtless at the next messenger's coming it will be plainer still, as it is not likely the world will go back to barbarism.

(*January 1895, p. 11*)

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Do Theosophists know of the previous incarnation of H. P. B. and can they identify her with any historical personage?

Speculation on such personal matters was always very distasteful to H. P. B., and from my own knowledge, backed by that of several men who have advanced far on the path of knowledge, I can say that the soul known to us as H. P. B. was and is so far in front of this race that it is mere idle talk for us to connect her real self with an aunt in her family or with a Hindu or other woman. Furthermore I know from her own lips that she cared not whether she was in male or female body, but took that body (regardless of sex) which would enable her to do the most work; and also she said that, given the power to control a female incarnation and all that that implies, more could now be done in such than in the male form, but such control and ability were impossible for the general run of people, and solely for the latter reason would she—if unable to control—prefer a male incarnation. I know also that she often smiled at the petty personality and feeble notions that lead us weak mortals to desire either male or female bodies for our next rebirth. She had other matters on hand, and was too great inside to be understood by those who have claimed to know her so well, and from this I except no one, not even Col. Olcott who knew her so many years.

(*March 1893, p. 4*)

In the *Theosophical Siftings*, Vol. I., "Epitome of Theosophical Teachings," page 15, it says: "When the Adept has reached a certain very high point in his evolution he may by a mere wish, become what the Hindus call a *Deva*—or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life 'in the bosom of the Father,' but has to pass down into matter at the next new 'creation,' performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the black magician who falls into Avitchi." Now in what form does he pass into the next new creation and what is the work he has to do?

As I wrote the passage cited, I may properly reply. The very quotation shows that "the work he has to do" cannot be told, for, as I said he would perform "certain functions that could not now be made clear." The whole matter is a reference to a very obscure doctrine, but little known, that if the Adept voluntarily takes the delights, pleasures and powers referred to, he is compelled, after millions of years of enjoyment, to re-enter objective nature at the elemental stage. That is plainly related. So it is quite clear that the quotation as made answers the question put. This the questioner will see himself if he will rewrite, after his question at the foot, the whole of the statement quoted in the beginning. (*September 1895, p. 69*)

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Mr. Mead says on page 26 of September *Lucifer*:—"There are two paths which lead to Nirvana, the selfish and the unselfish, the 'open' and the 'secret.'" A man can attain to the knowledge and bliss of the Nirvanic state by keeping the former for his own selfish advantage, and he can gain the latter bliss at the expense of his fellows. I had previously supposed that a life of altruism was absolutely necessary to the attainment of that state. If it can be gained without labouring and suffering for others, and especially if they occupy a higher place, the "Buddhas of Compassion" being "lower in rank," then it would seem that the majority would prefer "their own selfish advantage" and act accordingly. We are taught here and now that the more we do for others the more rapidly we advance ourselves. Is this law changed or reversed when one has reached a certain plane of unfoldment?

It seems certainly correct for Mr. Mead to say that there are two methods of attaining Nirvana, one selfish and the other unselfish, but the word selfish here would designate really unselfishness among us. It refers to the refinement of selfishness in that a person is working by unselfish acts to obtain that which, in the end of all analysis, is selfish, because it is for the benefit of the person involved. But it never was taught that a man could obtain Nirvana by working for his own selfish advantage as his motive, and he does not gain it at the expense of any one; therefore his selfishness in obtaining Nirvana, being at no one's expense, is of a very different quality from what we ordinarily call selfishness. As a matter of fact it is stated that at a certain point of development the highly spiritualized person may in a moment pass into Nirvana through an instantaneous personal desire to gain that state.

(*July 1893, p. 78*)

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If while in the present incarnation we are able to arrive at the "free" spiritual condition, the great reality, as designated in the tract "Spirituality," when during the long interval between reincarnations, while the spirit is not chained to the body, but experiences that unreal state "sleep, a sleep, of dreams"—as stated in *Lucifer*, what progress is made?

There is much confusion in this question, and hence I infer a similar state in the mind of the questioner as to the matter propounded. Two states or kinds of development are mixed together, one the free or liberated state of a Jivanmukta, and the other that of a being who is obliged to reincarnate. Only those are free who are Jivanmuktas; having reached that state they are no more confined to mortal birth, but may take up a body or not as they see fit. A Jivanmukta participates in the souls of all creatures and works for the good of the human family. To take a known case, it should be remembered that the Adept who is helping the T. S. is a Jivanmukta but is all the time engaged in the great work of assisting the great orphan, Humanity. And it is thought by some that he is waiting for the time to come when the races have reached a higher state of development and he can reincarnate as some great personage to carry on the work now begun.

It could not therefore be possible that, having reached the liberated or free state referred to, there should be any "long interval between reincarnations" or any interval at all; and thus

the question "What progress is made?" is a *non sequitur* which needs no other specific reply.

If by "that unreal state sleep, a sleep of dreams," is meant the state of devachan, the answer is that he who is liberated does not experience devachan, since that is a state possible only while one is still subject to delusion.

But on examining the tract on Spirituality I do not find the statement made which the questioner quotes. I must infer, then, that some lesser, lower view of "free" and "spiritual" states was in the mind of the person, some idea that one might in this present incarnation reach to the state of Jivanmukta, and that one who is free could still be obliged to reïncarnate. From having referred to an intermediate state of sleep and dream, such might be inferred to be the case. But a study of the philosophical basis of all these Theosophical ideas would prevent such confusion as I have attempted to point out and to cure. Indeed, on the third page of the very tract spoken of, on line 19 *et seq.*, I find a direct claim that we are really only aspiring to the state referred to, and that we can begin now that training which shall lead us up to the heights on which the liberated stand. No reference at all is made to "long intermediate periods of reïncarnation."

(*July 1890, p. 10*)

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If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad Gita* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another. (*May 1895, p. 6*)

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To be a good Theosophist, is it necessary to believe actively in Occultism? I mean: If a man feels the ennobling influence of the philosophy of Theosophy and endeavours to live by it, is it absolutely necessary for his profit and development to do more than believe that certain occult facts are facts, while he personally dislikes Occultism and avoids it in any form, finding Theosophic teachings sufficient to him without it?

The questioner has either heard from others or read that a good Theosophist *must* believe that Occultism is our highest goal as members of the T. S. Such is not the truth. At present "the T.S. is not," as an Adept once wrote to Mr. Sinnett, "a hall for teaching Occultism," although that is pursued by some. It is a Society meant for the giving of true views of life and of Nature to a suffering race which otherwise would sink into a spiritual death brought on by the joint efforts of materialists and theologians. Hence, at present, the Theosophist is the true Altruist who sinks his personal desires for progress in a secret and fascinating art, so that he may give this true view of life, of death, and of immortality to as

many of his fellow-men as he can reach. Many members of our Society, dazzled by the wonders of Occultism, have hastily taken up its study without realizing that it is something that demands not only will but wide intellect and unflinching memory; and many have failed as many others will. (*October 1890, p. 3*)

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Do the Masters know one's earnest desires and thoughts? I desire to become a chela in my next incarnation. What effect will it have upon my condition and environment in that life? Is my desire forgotten or lost, or is there record made of it?

The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up *all* the karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no half-way. As Dante wrote, "Who enters here leaves hope behind." Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births thereafter.

(*November 1889, p. 8*)

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How is one to learn the nature of and how to practise the specific course of training, physical, intellectual, and spiritual, spoken of in the *Epitome of Theosophy*?

The specific course of training spoken of in the tract referred to in the question is found in many Hindu, European, and other writings. It was practised in part by the Christian mystics just as much as by others, but it is specially given and explained in Patanjali's *Yoga Philosophy*. If one follows all the directions of that book he will reach the highest result of spiritual cultivation, but the difficulty is that many Theosophists, after reading that book, attempt to practise portions of it without attending to the high moral precepts therein, and naturally they create disturbance within themselves without any very beneficial result. (*October 1893, p. 10*)

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In what manner does entrance on the path of occultism cause the special evil latent in the individual to express itself in his life and acts? Is it because early steps in occult knowledge destroy the force of the conventional ideas of morality and abrogate the laws which society and formal religion have adopted for their security; and that, therefore, for a time, until the principles of altruism assume definite sway over his mind and motives, the individual is without practical and efficient restraints upon his Lower Self? Or is it, on the other hand, the operation of a Karmic Law upon the character of the individual, making use of his personal vanity as a fulcrum for forcing the special weakness of his Lower Self into a reckless expression of itself?

While the questioner answers his question himself it only gives half of the subject. The real study—on the path—of occultism not only brings out latent evil but also latent good. The right way to express it is, "the study of true occultism or the walking on its path, brings up the entire latent character of the person." Hence, while some in this case suddenly seem to grow worse and worse, others suddenly grow better, deeper, broader, and finer. It is customary to look at the shadow in these matters. While it is true that the majority of men are inherently bad, there are examples of the opposite. The study of occultism does not destroy rules of right and wrong, but the student, having opened up the fires below the surface, may be easily carried away in the sudden heat engendered. The dweller of the threshold in *Zanoni* is no fiction. It is ever with each student, for it is the baser part of humanity that he begins in real earnest as never before to fight. At the same time, the brightly shining Adonai is also there to help and save if we will let that be done. Karma that might not operate except after years or lives is called upon and falls, as H. P. B. has so clearly stated, in one mass upon the head of him who has called upon immutable law. "Fools rush in where angels fear to tread," and, rushing in before they have the slightest idea of their own character even on its surface, they are often destroyed. But the practice of altruism is not by itself occultism, and it saves from danger and prepares one for an-

other incarnation in some body and age when everything will favour us. We have yet left some few hundred thousand of mortal years, and ought not to be too precipitate. (*December 1889, p. 5*)

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In 1888 in *Lucifer* a contributor used "F. T. S. 2°" in signing an article. Can we have any information relative to the degrees in the Theosophical Society, if there are any ?

The article printed in *Lucifer* was not a contribution to that journal but was a reprint of an article published in a Chicago journal, and hence the signature had to be copied. As yet there is no F. T. S. 2° who will thus sign, for the reason that that degree has not been given. The writer of the article referred to was no doubt deluded by one who, knowing that there had always been three lower degrees in the T. S., had pretended he could confer it. These 3 degrees were spoken of in the early years of the Society, and can be found mentioned in the earlier diplomas as having an existence. The higher degrees are held only by adepts and certain of their disciples. The whole Society in general is in the first (or rather 3d) or lowest degree, and it was very early found that as yet but few were competent to enter the next higher one, for that must be won and cannot be secured by either boasting, money, or favour. And some of the few who have entered the second are not aware of that fact, since they are made to pass through a time of probation which is long or short according to their own efforts *and* merits. And the efforts and merits of some years of probation may be reduced to a beginning *de novo* by a month of folly or of doubt. Were the real leaders of the T. S. in want of mere followers by number instead of quality, They might long ago have taken in hundreds of anxious members. But They are not; and They can wait.

(*August-September 1889, p. 1.*)

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# THE SIN OF SPEECH

"Let your speech be alway with grace, seasoned with salt."

Neither children nor weak souls like discipline, which implies control and training of the senses, mortification of the desires, cultivation of the mental faculties. Above all, students find purifying and elevating speech most difficult; so, many are like infants who scream and cry.

As ideas and words are intimately related, the right use of right ideas acts as a corrective of false and misdirected speech. And as sins of speech arise from egotism, the sign of personal living, the corrective is to be sought in the great impersonal ideas, all of which spring from the Three Fundamental Propositions of *The Secret Doctrine*.

Most U. L. T. students are familiar with the text of the Three Fundamentals. But their comprehension is not always and uniformly practical, *e.g.*, how many among us relate the metaphysics of God, Law and Being to the ethics of our own speech? Angry words cause confusion between the utterer and the listener; but there are other kinds of words which do greater mischief, for other persons than speaker and listener are involved. When innuendos and the like come into play in our speech we create an impression in the listener or listeners which does more damage than that intended. We produce impressions and through them effects which if perceived would horrify ourselves. To be careful and cautious in the use of "those living messengers called Words" is a very important duty and not only a matter of discipline—and, again, discipline is the means through which men and nations bring themselves to the recognition and the fulfilment of duty.

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Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality.

—W. Q. JUDGE

# IN THE LIGHT OF THEOSOPHY

## THE POWER OF PROPAGANDA

"Propaganda and the Democratic State" by Prof. W. B. Pillsbury of the University of Michigan (The June *Scientific Monthly*) throws light on a number of Theosophical propositions and is in turn illuminated by the explanations of Theosophy. His primary assumptions include several Theosophical axioms, though he words some of them differently.

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Professor Pillsbury accepts so fully the significance for action of what beliefs are held that he considers the control of mass beliefs "the most important function in [we are glad he did not say 'of'] the state."

"In general," he writes, "it may be asserted that belief comes from a reaction of what one already knows upon any new statement." He therefore sees as the first step for the control of a social group the developing of axioms of what is right and what wrong, upon which axioms further arguments can rest. These axioms may be those of true morality or a perversion of these with interested motives.

Straightforward argument is the natural recourse of the true moralist, while the twister of ethical concepts as naturally turns to propaganda. The distinction drawn between these methods is instructive. Propaganda suggests methods of proof open to suspicion as "a not quite straightforward use of arguments, or the use of false statistics." Justifiable argument relates the conclusion it defends to accepted and completely established principles. This is precisely the method of Theosophy. The whole philosophy rests upon the Three Fundamental Propositions of *The Secret Doctrine*.

> The great allurement that Theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it....All that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood. (*U. L. T. Pamphlet No. 3*, p. 3)

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But if, as Theosophy teaches, "it is the mind as the basis of desire that initiates action," it is also true, as Professor Pillsbury sees, that emotion and desire have a great influence on belief. He cites an experiment with changes of student opinion on the Manchurian question, in which the effectiveness of factual appeals was measured against that of appeals to the emotions. Attitudes changed markedly more in response to the emotional appeals. Another experiment measured the relation between the pleasantness of a proposition and the tendency of university students to believe it. The findings indicated "that wishful thinking is the rule rather than the exception," underlining the warning of Theosophy that "one is *ceaselessly* self-deceived." It is by playing upon the emotions of his audience that the demagogue or the evangelist wins their assent to propositions that their reason would reject. The writer declares :—

> In listening to an address man is only in part a rational being. Much more is he controlled by emotion, and the previous attitudes that he has built up.

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And emotional states and beliefs are contagious. Crowd psychology is a factor to be reckoned with. The mob that lynches a suspect is not composed entirely of subhuman monsters. But the normally decent individuals in it have yielded the control over their actions to the frenzy of hatred that for the time being dominates the group to the exclusion of better feelings and of reason. They have become irresponsible mediums to the group ideas and emotions and those being evil the door is opened to the blackest promptings from the ever-watchful enemies of man. The phenomenon is incomprehensible without the Theosophical explanation of "that powerful current of magnetism which emanates from ideas as well as from physical bodies" and the part played by the Astral Light in the transmission of that current.

We do not agree with Professor Pillsbury that the ignoble emotions are more potent motive forces than the higher ones. He mentions evidence

"that of the feeling or emotional processes, hate or anger is more effective than admiration or love in the arousal of belief and is especially effective in arousing to action as a result of belief." What of the mother love or the patriotism or the devotion to a faith, as in the moral might of non-violence, that dares all and suffers all for its object? Just as mobs can be incited to riot by instilling evil emotions, so the nobler qualities, *e.g.*, of courage and endurance and self-forgetfulness, can be spread, by the "magnetism" of another or by the active *Will* which sends that magnetism out.

It is a not unrelated fact that the united efforts of a group of students at learning and living Theosophy are productive of greater and quicker results than would be possible to its members working singly. *Sat-Sangh* means more than the assurance of a congenial *milieu*. Association with those whose aspirations are the same as ours is a positive help. Unity of aim, purpose and teaching means more than the sum of the forces of the individuals concerned; it multiplies them manyfold. As Professor Pillsbury puts it, "Morale comes to a group when it accepts a mass of common beliefs or emotional axioms.

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That beliefs are influenced from without is manifest. All of us are constantly influencing for good or ill everyone whom we meet. But influence consciously exerted is another matter. The deliberate subjugation of the will of another, interference with another's freedom of mental action, is Black Magic. But truths must be disseminated, right ideas spread by all legitimate means, high ideals inculcated. And beliefs, constructive or subversive, are the product of the same laws. Professor Pillsbury emphasises the greater impressibility of youth. "To write the elementary text-books of a nation would exert an influence, possibly a determining influence upon the social axioms of that nation."

But there is more to the guiding of beliefs in right or wrong direction than the formulation of axioms in text-books. The modulus includes repetition not only of phrases but of "acts that embody them." Hence the stress Theosophy lays upon the emotional and mental atmosphere of home and school, where moral axioms are first imparted, as conditioning future moral and intellectual attitudes. Professor Pillsbury recognises, as another factor in the acceptability of propositions, the social group by which the statements are made, underlining the responsibility of the educated and the rich, the natural leaders of the masses. Whether the propositions work or seem to work is another criterion he recognises.

Theosophy insists that its every teaching be tested in the laboratory of application. False tenets invite such a test at their own and their upholders' peril. Belief in intolerance, in violence, in usurpation are being tested in the agony of continents today.

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Professor Pillsbury is convinced by recent European history of the close linkage of the welfare of a nation with the use or abuse of persuasion. And he is rightly apprehensive of one-man domination of a nation's mind.

> Domination of a nation by a single individual, even if he at first has the best of intentions, ultimately leads to the destruction of freedom.

Theosophy views such domination as an infringement of the principle that man must progress by his own self-induced and self-devised efforts. Any interference with personal liberty beyond the extent demanded by the equal rights of others is denial of the opportunity of growth, frustration in so far of the evolutionary purpose. But if blind following is bad, blind refusal to recognise true greatness where it exists and to extend full intelligent co-operation to the leader of true vision and ideals is little less so. An unsigned review in *Lucifer*, Vol. III, p. 350, for December 1888, is pertinent:—

> A short but very telling article on *Personality and Principle* repeats a warning often given but too readily and easily overlooked and forgotten against the dependence on or worship of any one particular person. The warning is salutary and cannot too often be repeated; but the opposite error is equally misleading. For when a man fancies himself infallible, and refuses to yield his own opinion and judgment to that of those wiser than himself, he needs to be much on his guard lest, instead of worshipping "Personality" in others, he should become a slave to his own.

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## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*" The true Theosophist belongs to no cult*
*or sect, yet belongs to each and all."*

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Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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